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VI. ARAB NATIONALISM

I

000 OUT of the changes which have been discussed in the last three chapters, and the problems to which they have given rise, has grown the nationalist movement. Since this movement has for the most part taken an Arab rather than a specific Syrian or Lebanese form, it is necessary at the beginning to ask whether and in what sense the Syrians and Lebanese are Arabs.

143 Racially the Syrians and Lebanese are not of exactly the same stock as the Arabs of the Peninsula. The latter are mainly of the 'Mediterranean' race, with some exceptions. In the Syrian desert and parts of the interior of Syria, the inhabitants are also mainly Mediterranean; but in the mountains the Mediterranean has been united with an 'Alpine' element, to produce a 'Dinaric' or 'Armenoid' type. In most of the interior the population is a mixture of these two types, with the Mediterranean predominating.

186 Racial origin, however, is not of much influence upon
143 popular judgement. When Syrians and Lebanese say that they belong to the Arab people, they mean that they possess the Arab heritage of language, history, literature and customs, and that they are conscious and proud of possessing it. The only exceptions to this are the Kurds, Turcomans, Circassians, Armenians and Assyrians, who together constitute only a small percentage of the population.[1]

143 It would perhaps be more correct to regard the Arab people, of which the inhabitants of Syria and Lebanon form a part, as a group of peoples, which resemble one another in certain important respects but are dissimilar in others. The inhabitants of geographical Syria may be considered as constituting a single member of this group. They differ from the people of the Arabian Peninsula in that, while the latter are almost purely Arabic or 'Semitic' in their ways of life and thought, in the Syrians the Arab has been mixed with other influences. They differ on the other hand from the peoples of Iraq, of Egypt and of the other North African countries in that while these too have been partly moulded by other than Arab influences, the latter have not been identical with the influences upon Syrian and Lebanese life.

[1] See Chapter VII.

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In Iraq such influences have been largely Persian and central Asian; in Egypt there was an indigenous civilization which was not entirely submerged by the Arabian influences; in much of the rest of North Africa there is a Berber race which has resisted all attempts to assimilate it. To these differences must be added those which spring from the mere fact of living in different regions possessing varying economic possibilities and subjected at times to very diverse historical processes.

It is possible to observe differences not only between the members of the Arab group of peoples, but also within each people. Physically and culturally alike, various elements within the people of geographical Syria represent varying blends of Arabic, of Aramaic and other Semitic, and of non-Semitic influences. Many such differences which formerly existed have in the course of time been levelled out and forgotten, but some of them still linger on, especially in mountain districts. For example, there are a few villages north of Damascus in which Aramaic is still spoken side by side with Arabic. What is more important, the Maronites and other Christians in northern and central Lebanon have not on the whole the same consciousness of being Arabs as the other inhabitants of the country. This is true also to a great extent of the Arabic-speaking Syrian Orthodox and Catholics and of the Alawis in the district of Latakia.

Thus the answer to the question which was posed above is a complex one. The Syrians and Lebanese are members of the Arab group of peoples; but they differ in some important ways from other members of that group; and they also differ among themselves in certain ways.

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Although the Syrians and Lebanese have been Arabs in this sense for many centuries, it is only in the last two generations that an explicit nationalist movement has grown up.

Nationalism exists wherever two factors, which are to be found in some form in every society, take a particular shape and have a particular relation to one another. The one is the consciousness of solidarity: the sense that there is between the members of a certain group a special closeness of feeling, a special similarity of reaction, a possibility of understanding based upon the possession of common characteristics—language, customs, memories, real or imagined ancestry.

MA 1774 x144 relationship for the Armenians with the Khaldeans or Assyrians, and the Lebanese, with a possible descent of these three groups from (or with) the Hittites.

YOUNG has included the several sets of data on Armenians among those which he finds more highly differentiated than he thinks should be the case from a mathematical point of view. We may point out, however, that while Armenia was a small country it had its mountains and its valleys. Prior to the world war with travel much more restricted than at present, its 3,000,000 people were quite segregated. This may have permitted opportunity for the selective influence of inbreeding to operate. The Armenians were scattered by the war deportations but with some regularity. Many of them went to Aleppo in northern Syria and it is this group which ALTOUNYAN [1]) has studied. We have been informed by the Armenians themselves that our Beirut group derived from a different part of Armenia. Other Armenians found their way to France and it was this colony from which KOSSOVITCH [2]) obtained his data. On the other hand the Armenians may well represent a race made up of two (or more) groups. KAPPERS states that the original Armeno-Khaldean or Hurrian stock is chiefly represented by the hyperbrachycephalic or real Armenoid group and that the subbrachycephalic constituent reported as existing amongst them may represent a Caucasian admixture. Certainly it would be most gratifying to the immunologist were this true for alleged discrepancies in Armenian blood type formulae would then have at least two good explanations. One has only to live among the Armenians to realize that there are different physical types among them and it is only reasonable to suppose that there may similarly be slight immunological variations as well. They possess a high degree of racial unity, characterized by social and economical traits, even more typical of them than their physique or blood type.

Khaldeans or Assyrians. 1 A

MAN 143 Blood typing tests made on 161 Khaldeans in Beirut strongly support the thesis that these people are closely related to the Armenians and the Lebanese.

Syrians. 1 A

MS ● 1143 x 144 More than 4,000 Arabic-speaking, non-Jewish residents of old Syria were typed. In the Near East the Arabic-speaking residents of modern

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1) ALTOUNYAN, E. H. R., A Note on Blood Transfusion in Syria with an Analysis of 1149 Blood Groupings. Lancet, 1927, II, 1342; also, Personal communication from Aleppo, Syria, dated Feb. 9, 1928; and Blood Group Percentages for Arabs, Armenians and Jews, Analysis of 1758 Groupings. Brit. Med. Jour., 1928, I, 546.

2) KOSSOVITCH, N. Recherches sur la race Arménienne par l'isohemagglutination. Comptes rend. Soc. Biol., 1927, XCVII, 69.

1 A [See category 116, P. 185 -- ANALYST.]

Sk Kappers D-5 (ca. 1933) 1934 M1 Middle East M1
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Syria, Palestine, Iraq and Transjordania are strictly divided for social and political purposes according to religious affiliation. In the past it has been suggested that differences among these peoples were more fundamental than this but most observers attributed such differentiation as they observed chiefly to the environmental effect of town dwelling and education as against the village or nomadic life of the little educated. From the blood typing point of view, however, we early discovered (1925) that the Arabs of the large area formerly known as Syria were distinctly to be divided into two groups. One of these comprises the Mohammedans and such members of the several post-Islamic cults as we were able to type. In our data the Druzes are the best represented of these cults and are shown by our results to be almost identical serologically with the Mohammedans. This group which probably corresponds to the Syrian Adnan Arab group of KAPPERS has the same blood type picture as the north African Arabs of HIRSZFELD and HIRSZFELD, called by them Intermediates.

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The other group, comprising the Christians of the area (KAPPERS' Lebanese), have blood typing features which place them in the European group of the HIRSZFELDs. Of these Christians most numerous are Greek Orthodox, but other sects are well represented, as Maronites, Greek Catholics, Latins and Protestants. It should be noted that practically all Protestants in Syria or Egypt have been recruited from the Greek Orthodox, Coptic and other churches of the area. Intermarriage with the Crusaders might account for some of the observed blood picture but it is far more reasonable to suppose that the Syrian Christians derive from an earlier Indo-European race.

The Maronites are practically restricted to the Lebanon mountains and are most typically Lebanese. The following data on 404 Maronites in contrast to those for all Christians typed show no striking difference:

	Percentages in groups				Race index	Frequencies		
	O	A	B	AB		p	q	r
All Christian Syrians	37.82	42.37	12.14	7.65	2.53	2.87	.98	6.14
Maronites	35.64	42.07	13.61	8.66	2.27	2.91	1.11	5.95

The Maronites are sufficiently numerous and scattered over the area in which they live that the inbreeding factor does not complicate the picture. The blood type formula for the Christian Arabs certainly suggests their relationship to the Khaldeans and the Armenians and strongly supports KAPPERS' statement: "It thus appears that the Hittites, Khaldeans, Armenians and Lebanese originated from a large group of people once possessing the whole fertile crescent"